

INFORMATION PAPER

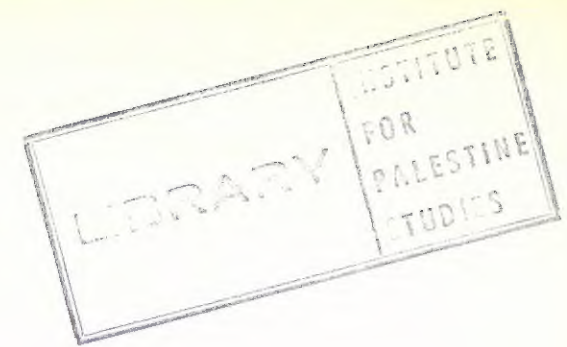
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Bayard Dodge

HISTORY OF EDUCATION IN THE ARAB WORLD

ARAB INFORMATION CENTER

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Education in the Arab World



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Table of Contents

Preface	1
Transition from Medieval to Modern	2
The Nineteenth Century Renaissance	5
Independence and National Systems of Education	8
Advanced Study and University Courses	12
Appendix.—Comparative Statistics on Education in the Arab World	
Table I. Elementary Education	16
Table II. Secondary Education	17
Table III. Higher Education	19
Table IV. Higher Education: Distribution by Branch of Study	20
Table V. Arab Government Scholarships for Study Abroad	21
Bibliography	22

PREFACE

To write a history of Arab education requires both experience in the field of education and an understanding of the Arab World and the fundamental evolutions taking place there in the 20th Century. For this task our author, Professor Bayard Dodge is eminently suited, for he is not only a distinguished American educator, but he has spent many years teaching in Arab countries during these most formative years of educational development in the Middle East.

Professor Dodge received his B.A. and M.A. from Princeton University and Columbia University respectively, as well as his B.D. from Union Theological Seminary. From 1913 to 1948 he taught at the American University of Beirut, serving as President of the University from 1923 to 1948. In 1949 he returned to the United States as a visiting professor at Teachers College, Columbia University until 1954, and lectured at Princeton University from 1951-1955. He returned to the Arab World once more, serving as Regional Cultural Officer of the American Embassy in Cairo from 1955 to 1956 and as visiting professor at the American University in Cairo from 1956 to 1959.

This vivid educational career amply demonstrates the extent to which Professor Dodge has devoted himself to the educational field in the Arab World.

It is a great honor, therefore, to present this article by Professor Dodge, and to express our appreciation for his unfailing interest, insight and understanding of the problems of Arab education.

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I. TRANSITION FROM MEDIEVAL TO MODERN

In 1914, almost all of the Arab regions in Asia were under Ottoman control. Egypt was still paying tribute to the Sultan at Istanbul, though actually subject to British rule, while North Africa was divided between the French and the Italians.

The schools in the area were largely country schools which one might suddenly come upon at the bend in a road. The teacher would be sitting on a low stool, with a textbook in one hand and a long bamboo pole in the other, while thirty small boys on the ground around him were repeating verses in a singsong way, learning them parrot fashion. This was the old-fashioned type of elementary school, used by mosques in the country districts. Except for a limited number of foreign institutions, there were few primary schools of a more progressive type and, during the First World War, the only secondary school remaining open between the Taurus Mountains and the Suez Canal was the one now known as International College.

When we realize how backward Arabic scholarship had become under Turkish rule, we may naturally ask the question,—how was it possible for Arab education to become so stagnant, when during the Middle Ages the Arabic translations of Greek scientific works helped to produce the European Renaissance?

It was the irony of fate that the brilliant Arabic science and literature of medieval times should fall into bondage, while European learning was becoming emancipated. The intellectual centers of Afghanistan, Persia and Iraq were devastated by Mongolian invasions, at the same time that Turkish and Circassian soldiers of fortune gained control of the Arab lands.

In order to discourage rebellious ideas, the military rulers frowned on research and initiative. They gave their support to orthodox scholars and mystics, who taught their pupils to accept authority, imitating their forefathers and seeking happiness in the life to come. As Turkish was the language of the ruling classes, Arabic poetry and literature were no longer patronized by the high officials and the Arabic language came to be used for pedantic works on the law, theology and Quranic exegesis. Thus, the Arab culture, which at one time had been so brilliant, became sterile and stagnant.

The Bulaq printing press, located near the Nile, was started by Napoleon Bonaparte when he invaded Egypt in 1798. During that period the only other Arabic presses were in a number of monasteries in Italy, Syria and Lebanon. Napoleon was accompanied by a group of famous experts, who during the three years they spent in Egypt opened the eyes of numerous Arab scholars to the importance of European learning. The French evacuation left Egypt in a state of chaos, until Muhammad 'Ali became the Pasha in 1805, destined to rule with a rod of iron until 1848.

At the time of Muhammad 'Ali the little boys attended elementary schools, which were usually attached to their neighborhood mosques and were similar to the one already described. They learned how to write and memorize verses of the Qur'an, in addition to some poetry and rules of grammar. Sometimes they acquired a little arithmetic from the local land measurer or public weigher. By the time that they were ten years old, most of them either joined their fathers on the farms or became apprentices in the bazaars. In the meantime, the girls, illiterate and ignorant, helped their mothers in their homes, preparing for early marriage.

Some of the boys were ambitious enough to study the law, hoping to become court clerks, lawyers, or judges. Others desired to learn the Qur'an, so as to be able to chant it at public gatherings, to teach it to circles of students, or to use it in conducting religious exercises. These boys joined the classes of teachers, who were allowed to give their courses in the collegiate mosques of the principal cities. There were no entrance requirements, examinations or authorized diplomas. No formal system controlled the appointing of teachers, while many of the students were so poor that they depended upon a dole of bread for their livelihood, sleeping on straw mats in the mosque loggias and courtyards.

Muhammad 'Ali's reign not only brought attempts to improve the elementary schools, but also the founding of two modern high schools on the Cairo Citadel. At Bulaq the printing press was enlarged and classes formed to train men for translation, surveying and secretarial work. At the same time schools of medicine, engineering, chemistry, mineralogy, agriculture, the fine arts and craft work were established. While these institutions were being organized to encourage peaceful pursuits, military academies were also founded to train men for the cavalry, infantry, artillery, munitions service, signalling and the navy. Many young men, moreover, were sent abroad for technical training,

while permission was granted to Catholic and Protestant societies to open missionary schools.

Foreign institutions were started not only in Egypt, but also in the Ottoman provinces to the north. During the years 1834 and 1835 the Lazarist Fathers formally founded their college at Antura, while the American missionaries moved their press from Malta to Beirut and started the institution now known as the American School for Girls. Not long afterwards the Jesuits and Soeurs de Charite founded their institutions, which are familiar to all who have lived in Lebanon, while British missionaries opened many pioneer schools in Syria, Lebanon and Palestine.

These early steps in the progress of the Arab renaissance were important, because they marked a desire for reform, to take the place of the blind imitation of medieval times. On the other hand, the fruits of these early efforts were limited in extent. Although the immediate successors of Muhammad 'Ali were responsible for a number of important public works, they objected so much to foreign cultural influences that some of the educational projects started previously were neglected. Furthermore, in spite of the fact that the early missionaries demonstrated the value of system and discipline, most of their courses were so old-fashioned that they did not prepare many of the pupils to understand modern innovations.

Even though the first half of the nineteenth century did not establish education of a modern type, it did form a bridge between the medieval and modern. Because of the efforts made during the reign of Muhammad 'Ali and the closer contacts with Europe, the stagnation of medieval thought was brought to an end, the foundations being laid for the academic progress of modern times. Finally, during the middle of the century there began a true awakening, with dreams of freedom, a revival of interest in science and an appreciation of the great heritage of Arab history and literature.

II. THE NINETEENTH CENTURY RENAISSANCE

In Mount Lebanon, which was the little autonomous province established after the disturbances of 1860, the official language was changed from Turkish to Arabic and, although the ruling Pasha was appointed by the Sublime Porte, he was sanctioned by the other powers and dedicated to a regime of freedom and enlightenment.

In order to train citizens for this new state, an independent American college was founded at Beirut in 1866, courses in medicine being started the following year. As Arabic was originally the language of instruction, the professors were obliged to compile up-to-date Arabic textbooks for scientific study. Small as it was, this college contributed directly to the Arab awakening, as it helped to revive Arabic as a national language and to introduce modern science into the Arab provinces of the Ottoman Empire. Similarly, substantial contributions were made by the Universite Saint-Joseph, which was established by the Jesuit Fathers in 1874 and has always stood for high academic standards, modern scientific training and an understanding of European scholarship. As the secondary schools in Palestine, Syria and Lebanon undertook to prepare pupils to enter these institutions of higher learning at Beirut, it became necessary for them to adopt methods and courses which were truly modern.

Furthermore, graduates of the Beirut institutions popularized new forms of thought by means of books and journals. Thus, although these institutions of advanced study were very modest ones, they made important contributions to the development of education.

During the reign of Isma'il, the pasha of Egypt from 1863 to 1879, projects were revived which had been initiated at the time of Muhammad 'Ali. In addition to the restoration of military academies to their former importance, at Cairo the School of Medicine and Pharmacy, the School of Obstetrics, the Polytechnic School of Cairo, The School of Law and Administration, the Court of Sciences (Dar al-'Ulum), the School of Arts and Crafts, the course in surveying, the School of Agriculture, two secondary schools and twenty elementary schools of a modern type were founded.

At the same time institutions for girls were organized and the missionaries were permitted to expand their educational programs. The

press at Bulaq was enlarged and the Opera, National Library, Museum of Arab Art, Egyptian Museum of Antiquities, Institute of Egypt, Literary Society, Technical Society, Geographical Society and Islamic Charitable Society were founded. The teaching of modern subjects in the mosque schools was also encouraged and it was made easy for students to go abroad for foreign study. Although Isma'il contracted such heavy debts that he was obliged to abdicate, the educational reforms enacted during his reign served as a basis for the intellectual revival, which transformed Egypt during the last half of the nineteenth century.

It was during the reign of Isma'il that a great rebel and reformer came to Cairo. He was Jamal al-Din al-Afghani, a dramatic figure with a striking personality. After being educated in Afghanistan, Persia and India, he lived at Cairo from 1871 to 1879. It was a time when scores of Muslim students were perplexed, because the European ideas introduced by Isma'il seemed to contradict the traditional doctrines of their faith. Jamal al-Din al-Afghani gave the students flocking to his home a vision of a reformed Islam, unified, regenerated and freed from European imperialism. He helped the youth to weed out medieval ideas from religion, explaining how the Qur'an is not at variance with modern science and that true religion is based upon reason as well as revelation.

Two of Jamal al-Din's disciples became especially famous. One of them was Sa'd Zaghlul, the champion of Egyptian independence, the other Shaykh Muhammad 'Abduh, who as Grand Mufti of Egypt did more than any one else to inspire the youth with a desire for reform.

In 1882, when Muhammad 'Abduh was thirty-three years old, the British occupied Egypt. Although they devoted themselves to agricultural improvements, more than to education, they brought into the Arab world new ideas, encouraging students to go to England for advanced study.

In the same way the French affected the people of North Africa, as they gained control of Algeria, Tunisia and Morocco. Although their schools served the Europeanized people in the cities, the presence of these schools in the land obliged the population as a whole to face new problems.

Thus the autonomy of Lebanon, Arab contacts with Western civilization through the British and French, the founding of missionary schools and, in a more particular way, the efforts of individuals like Jamal-al-Din al-Afghani and Muhammad 'Abduh, aroused the Arab

world from the lethargy of medievalism, creating a widespread renaissance.

There were a number of excellent Lebanese scholars, several of whom compiled up-to-date dictionaries and grammars. One of their number who lived in Egypt published a journal to introduce modern science to Arabic-speaking readers. Another was the "Sir Walter Scott" of the period, interesting the Arab peoples in their history and culture through romance novels, serious books and a monthly journal. A number of men of rare genius, like the Egyptian poet Mahmoud Shawki and Hafez Ibrahim, made Cairo the center of a new type of Arabic verse, rivalling the poetry of past centuries. Many men and women followed these pioneers, and it is important that we should not overlook the extent of their contributions to scholarship, literature and education.

In addition to the internal pressures, which helped to produce a cultural awakening, there were also influences exerted outside of the Arab world. The Muslim scholars in India, for instance, did a great deal to arouse a liberal understanding of Islam and the Arabic culture associated with it. In Germany, England, France, Holland and other European countries, university professors devoted their lives to Arabic studies. Even though they were not always sympathetic with the religious and national aspirations of the Arabs, they showed how scientific methods could be applied to the study of Arabic texts, stimulating scholarship both in Europe and in the Arab world.

With inexpensive printing, popular newspapers and magazines, a steady production of scholarly books, beautiful poetry, numerous scientific societies, the stimulus of foreign scholarship and a number of institutions of higher learning, the Arabic speaking peoples were prepared for the great educational development which followed the First World War.

III. INDEPENDENCE AND NATIONAL SYSTEMS OF EDUCATION

In the Twentieth Century, and particularly since the end of World War II, one after another the Arab states have gained independence. Many of these newly freed countries called upon Beirut graduates to help with the organization of national institutions. As these government servants visited their Alma Mater, telling about the problems which they were expected to solve, it was possible to appreciate the significance of the widespread awakening taking place in the Arab world.

The Beirut alumni and the more experienced authorities in Egypt were faced by the realization that independence entails heavy responsibilities. In the first place, there is the problem of keeping clear of all forms of imperialism, not an easy matter in our intricate modern world. In the second place, there is the obligation to weld together discordant racial, religious and social groups, so as to form a united and patriotic citizenry. There is also the important task of raising the standard of living by means of industry, trade and the public services of a welfare state. Finally, there is the problem of enlightening the people as a whole, so as to make it possible for them to enjoy the fruits of democratic cooperation in both neighborhood and national affairs.

When Faisal became King of Iraq and found himself confronted by these issues he said, "The key to the future is education".

As not only Faisal but also other Arab rulers felt the importance of this fact, national systems of education were formed as each country became free, generous appropriations being made to support schools of different types. Rather than to give statistics for each of the Arab countries, a few figures for Egypt will perhaps demonstrate the extent of this new movement. Before Egypt became an independent monarchy, about 3½ % of the national budget was assigned to education, with less than 250,000 boys and 30,000 girls in public schools. During the period of independence, the share of education in the national budget has increased to nearly 14% with about 1,500,000 boys and 700,000 girls in public institutions. In 1960-61, the number of students in primary, secondary and preparatory stages

amounted to 2,060,000 boys and 1,194,000 girls. The number of University students rose from 35,500 in 1951-52 to 87,000 in 1960-61.* In varying degrees, marked expansion in education has taken place in other Arab States. As the laboring people in the towns, the peasants in the country and even the uncultured tribesmen come to appreciate the possibilities of modern life, they cooperate with their governments, often embarrassing them by asking for more schools than it is possible to supply.

During the first year of independence in the Sudan a meeting was held at the University of Khartum. One of the points discussed was whether the government should encourage quality or quantity in organizing new schools. On the one hand it was realized that the schools would be exceedingly superficial, unless there could be adequate buildings, good textbooks, properly trained teachers, a reasonable amount of laboratory equipment and strict rules for promotion.

On the other hand, it was evident that illiteracy could not be overcome and the population unified, unless hundreds of schools could be opened immediately. For political reasons, moreover, it was impracticable to bestow a few good schools on a limited number of communities, allowing the majority of the people to remain illiterate, jealous and dissatisfied. The Arab officials have inevitably been obliged, often contrary to their better judgment, to seek quantity production in education, giving the greatest possible number of people the advantages of schooling. During the first year of its independence, for instance, the Sudan opened three hundred new schools for the tribesmen of the southern provinces, in addition to expansion of a similar kind in the north.

In spite of the speed with which the expansion has been carried out, the elementary schools are accomplishing a great deal. Many of them not only give the children an intelligent interest in national life, but also care for their health and encourage them to adopt progressive ideas. In Jordan and Syria many of the rural schools have "gardens", or small farms, while in Egypt the elementary schools are often attached to clinics, agricultural stations and craft shops, serving girls as well as boys. As teachers colleges are also being formed, the academic standards are slowly but surely being raised.

One of the important characteristics of our modern age is the crowding of the peasants into the cities, where they make great sacrifices to give their children higher education, hoping to free them from

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the drudgery of farm life. Because of this movement the Arab officials have been obliged to establish secondary schools in most of the cities and important towns.

There are two problems connected with this secondary school education. In the first place, the combination of advanced study and urban life often undermines the pupils' faith in the beliefs and customs of their parents, before they have a chance to understand what is new in the modern world. With courses in science, on the one hand, and the cinema, radio, television and propaganda tracts on the other, the boys and girls are prone to unbelief, loss of morals and revolutionary doctrines.

In the second place, there is the problem of making secondary school education practical, to enable the youth to share in the national reconstruction and to enjoy a living wage. The Ottomans were not industrially minded, while the European governments expected their colonies to provide cheap raw materials, rather than manufactured goods. Accordingly, before gaining independence, the Arab lands lacked industrial development. Today the situation has changed. With the colossal petroleum production in many of the countries and an ambitious industrial program in the United Arab Republic, there is an urgent need for trained foremen and skilled workers, while with an expanding trade there is a similar need for accountants, stenographers and experts, able to use mechanical office equipment. If the growing boys and girls can be offered a chance to help develop their national economy, with well paid positions in specialized forms of work, it will divert their minds from radical doctrines, giving them something worthwhile to live for.

All of the Arab states, therefore, share this same problem of organizing vocational schools, to train men and women for the commercial and industrial enterprises of our modern world as well as for technical work in connection with agriculture and public health. The United Arab Republic and Syria have already started to solve this problem, while the oil companies are endeavouring to fit men for the petroleum industry. Only as governments, banks, factories, health centers and other agencies cooperate together can vocational training on the secondary school level be developed in a way that will assure economic and social progress in the future.

Most of the parents regard secondary school education as an "open sesame" to university study, with its prospects of social advancement and increased wealth. The governments also feel a need for men and

women who understand the highly complicated professional and scientific work of our modern age. Accordingly, what has been said about elementary and secondary education in the Arab lands, leads to a final discussion about the Arab universities.

IV. ADVANCED STUDY AND UNIVERSITY COURSES

During the first half of the nineteenth century, the nearest approach to university study in the Arab world was in some of the famous collegiate mosques, like al-Azhar in Cairo, al-Zaytunah in Tunisia, the mosques at Fez in Morocco and the Shi'ite colleges at al-Najf, near ancient Babylon.

Three years before the Suez Canal was opened to traffic, the little college was opened at Beirut, which in the course of time became the American University of Beirut. Soon afterwards the Universite Saint-Joseph was founded at Beirut and the French started university courses at Algiers. During the British occupation of Egypt, there was a certain amount of professional study, especially in connection with medicine, law and agriculture. Finally, in 1908 the Egyptian University was founded. It was the first modern, secular institution to be established by the Arabs themselves. When Prince Fuad, the Rector, became the first king of the independent Egyptian monarchy, it was natural for his government to assume financial support of the university. Four years later most of the courses were centered on a magnificent new campus at Giza on the way to the Pyramids. At the present time the institution is known as Cairo University (Jamai'a al-Qahirah). A new bridge has been built to connect the medical school and hospitals with the main campus, co-education has been sanctioned and the enrollment has reached about forty thousand.

While the growth of Cairo University was being retarded by the events of the First World War, the American University at Cairo was founded to provide higher education of a modern type. This American institution is also coeducational, occupying a campus on the principal square of the city.

Recently, three new government supported universities have been formed in Egypt. 'Ain Shams, with its principal center on the avenue leading to Heliopolis, has an enrollment of nearly thirty thousand men and women students. Alexandria University has a similar enrollment, with some of its professional schools on the hill back of the city and a central campus on the seashore, not far from where the Museum of the Ptolemies once flourished. There is also the new university at Asyut, which already has nearly four thousand students. An annex of Cairo University is being established at Khartum and a similar

offshoot of Alexandria University has been started at Beirut, with hopes of developing a law school.

As soon as the Sudan became an independent republic, the famous Gordon College on the banks of the Blue Nile was reorganized as a national institution, known as the University of Khartum. In the same way the educational work at Tunis is becoming nationalized.

During the period of the French mandate, there was a small state university at Damascus called the Syrian University. When independence was granted, this institution was expanded and an engineering school was started at Aleppo, to supplement the schools already operating at Damascus. There is also the twelve year old Lebanese University, which occupies a site near the beach at Beirut and is so far devoted largely to training teachers. At the present time the government of Iraq is appropriating large sums of money to construct a new campus for the University of Baghdad. This institution will combine a number of professional schools with arts and science courses, so as to form a center of higher learning for Iraq. At the same time the American Jesuit Fathers are laying the foundations for what promises to become a second university at Baghdad.

Three countries enriched by petroleum are keeping step with their economic development by starting universities. Libya has a school of arts and sciences at Benghazi, some magnificent school buildings have been erected at Kuwait, with hopes that university work can be developed there, while at al-Riyadh in Saudi Arabia higher studies are being organized with the help of Egyptian educators. At the same time secular university courses for men and women have been established at Fez in Morocco, to supplement the religious studies in the ancient mosques.

During the year 1936 the educational work at al-Azhar in Cairo was partly modernized, with three colleges to give courses in Muslim law, theology and the liberal arts. New systems of admittance, registration, examinations and diplomas were instituted for the students, a number of new buildings were erected and the faculty was reorganized. During the years 1950 and 1951 a new university quadrangle was constructed to provide for the academic work and in 1959 some forty new buildings were provided to accommodate over 4,500 students from foreign lands. In 1961 the revolutionary decision was made to add professional schools such as engineering, medicine, agriculture, and business administration, to develop it into one more modern institution to serve students not only from the Arab countries

but also from the other Muslim regions. Of the 40,000 students enrolled at al-Azhar there are at present 3,000 foreign students representing 54 countries.

As a general rule the new state universities have faculties of letters, science, law, commerce, medicine, pharmacy, nursing, engineering and agriculture. Some of them also have schools of dentistry, education and midwifery. Most of them have large libraries, well equipped laboratories, handsome lecture halls and excellent athletic facilities, some of them also providing residential buildings and infirmaries. As most of the leading professors have obtained doctorates in Europe and America, they are competent to conduct advanced courses, as well as to undertake research and publication work. One of the striking features of these institutions is the large number of women students, especially in the literary and social science courses.

The great problem to be solved by these Arab centers of higher education is shared by the state universities in America. It is the problem of limiting enrollment so as to prevent overcrowding. When there are too many students they not only lack personal contacts with their professors, but also find it difficult to obtain good positions when they graduate. The solution to this problem of overcrowding, both in the secondary schools and universities, is to channel more men and women into vocational and technical work, at the same time that new institutions are established and students are sent abroad for advanced study.

University study is being supplemented in Egypt and some of the other countries by the founding of institutes to develop work in atomic energy, industrial research, modern agriculture, the fine arts, advanced Arabic studies, industrial management and other types of specialized work. In a number of the Arab states young men are finding careers with the armed forces, while more and more of the girls are becoming interested in health work and social service. Gradually the youth is being trained to understand the technical processes of the revolutionary age in which we are living.

It is exciting to be alive at a time when the Arab countries are learning to benefit by their independence, much as the American people shared in the building of a new nation at the time of Washington, Jefferson and Madison. The Arabs, however, have more difficult problems to solve than the early Americans had, as their new independence encounters social and industrial revolutions, a flood of scientific thought, ideological propaganda, international tensions and the cold war.

The Arabs deserve a great deal of credit for their enthusiastic efforts to overcome illiteracy and to train their youth for the specialized work of modern life. There is reason to believe that the future of their independent countries will be a bright one if they can be assured the right kind of leadership.

Comparative Statistics on Education in the Arab World

TABLE I. ELEMENTARY EDUCATION

Country	School Year Beginning	Students Total	Enrolled Per Cent Female
Iraq	1949	196,000	25%
	1958	526,501	25%
Jordan	1950	77,000 ^e	21%
	1957	205,119	34%
Kuwaita	1958	28,648	39%
Lebanon	1949	199,000	28%
	1958	201,623	—
Libyab	1952	39,000	15%
	1957	89,558	18%
Morocco (French)	1949	172,000	33% ^f
Morocco (Spanish)	1950	17,000	43%
Kingdom of Morocco ^c	1957	608,443 ^d	31%
Saudi Arabia	1949	28,000	—
	1958	75,595	—
Sudan	1951	147,000	15%
	1958	265,462	—
Syria	1950	262,000	28%
	1957	358,434	29%
Tunisia	1950	152,000	28%
	1957	303,106	33%
UAR (Egypt)	1949	1,341,000	35%
	1958	2,340,146	38%
Yemen	1956	93,000	—

Notes: (a) Not including private schools and the Institute of Islamic Studies.
 (b) Not including Koranic Schools.
 (c) Including pre-school education.
 (d) Not including enrollment in elementary classes in secondary schools.
 (e) Public schools only.
 (f) Estimated.

Source: UNESCO, *Basic Facts and Figures*. Paris: 1952, 1954, 1956, 1961.

TABLE II. SECONDARY EDUCATION

Country	School Year Beginning	Type of Education	Students Total	Enrolled Per Cent Female
Iraq	1951	General	34,000	19%
		Vocational	3,000	24%
	1958	General	98,559	19%
		Vocational	8,443	42%
Jordan	1950	General	7,000	18%
		Vocational	200	—
	1957	General	50,869	20%
		Vocational	846	—
Kuwaita	1958	General	1,270	20%
		Vocational	186	—
Lebanon	1950	General	30,000	—
		Vocational	—	—
	1958	General	53,666	—
	1956	Vocational	756	49%
Libya	1952	General	1,000	—
		Vocational	—	—
	1957	General	5,271 ^b	—
		Vocational	722	—
Morocco (Fr.) ...	1952	General	19,000	38%
		Vocational	4,000	35%
Morocco (Sp.) ...	1950	General	2,000	30%
		Vocational	2,000	37%
Kingdom of Morocco	1957	General	31,726	29%
		Vocational	18,643	37%
Saudi Arabia	1949	General	1,000	—
		Vocational	300	—
	1958	General	5,256	—
		Vocational	641	—
Sudan	1951	(Gen. & Voc.) Total	5,000	11%
	1958	General	50,312	—
		Vocational	1,443	—

TABLE II. SECONDARY EDUCATION (Continued)

Country	School Year Beginning	Type of Education	Students Total	Enrolled Per Cent Female
Syria	1951	General	43,000	24%
		Vocational	3,000	22%
	1957	General	54,842	26%
		Vocational	2,693	—
Tunisia	1951	General	13,000	35%
		Vocational	11,000	49%
	1957	General	31,202	25%
		Vocational	12,816	37%
UAR (Egypt)	1951	General	156,000	17%
		Vocational	45,000	23%
	1958	General	385,251	25%
		Vocational	83,368	21%
Yemen	1956	General	300	—
		Vocational	1,252	—

Notes: (a) Not including private schools and the Institute of Islamic Studies.

(b) Figure does not include students at foreign schools.

Source: UNESCO, *Basic Facts and Figures*. Paris: 1954, 1956, 1958, 1961.

TABLE III. HIGHER EDUCATION

Country of Study	Academic Year Beginning	Students Total	Enrolled Per Cent Female
Iraq	1951	4,957	19%
	1958	8,374a	22%
Lebanon	1950	3,125	8%
	1956	3,999b,c	27%
Libya	1956	71	—
	1958	307	—
Morocco (Fr. only)	1950	1,038	—
Kingdom of Morocco ...	1958	2,086d	—
Sudan	1950	388	2%
	1958	1,389	5%
Syria	1951	2,404	21%
	1958	8,695e	18%
Tunisia	1951	1,595	20%
	1956	2,305f	18%
UAR (Egypt)	1951	37,648 (Univ.)	8%
		1,452 (Other)	51%
	1958	96,785g	15%

Notes: (a) Of these, 471 were foreign students.

(b) Includes some students at secondary institutions.

(c) 1,393 of the students enrolled were foreign students.

(d) Of the 2,086 students, 994 were foreign students.

(e) 1,490 of these were foreign students.

(f) 775 foreign students are included in this figure.

(g) 5,235 of the 96,785 students were foreign students.

Source: UNESCO, *Basic Facts and Figures*. Paris: 1961, 1958, 1956, 1954.

TABLE IV. HIGHER EDUCATION: DISTRIBUTION BY BRANCH OF STUDY

Country	Academic Beginning (Year)	Total Number Students	Humanities	Education	Fine Arts	Law	Social Science	National Science	Engineering	Medicine	Agriculture	Not Specified
Iraq	1958	8,374	975	178	187	1,279	2,228	1,014	786	1,308	419	—
Jordan ¹	1957	500	—	297	128	—	—	—	—	—	75	—
Lebanon ...	1956	3,999	1,279	—	—	750	333	407	532	595	103	—
Libya	1958	307	179a	—	—	—	76	52	—	—	—	—
Morocco ...	1958	2,086	597	108	—	755	—	626	—	—	—	—
Sudan	1958	1,389	241	100	28	120	60	267	352	128	62	31
Tunisia	1956	2,305	594	79	86	664	47	423	—	123	—	289
UAR (Egypt)	1958	96,785	23,807	8,430	1,875	14,469	20,373	3,602	8,369	9,234	6,616	—
Syria	1958	8,695	2,638	176	—	3,313	385	795	295	794	—	299

Note: (a) Public Institutions Only.

Source: UNESCO, *Basic Facts and Figures*. Paris: 1961.TABLE V. ARAB GOVERNMENT SCHOLARSHIPS
FOR STUDY ABROAD

Year	Number of Scholarships ¹
1949	1,360
1950/51	1,680
1951/52	1,460
1952/53	1,460
1954	1,505
1955/56	1,565
1956/57	1,705
1957/58	3,220
1958/59	3,550
1959/60	4,000

Note: (a) Awarded by the governments of Iraq, Jordan, Lebanon, Morocco, Saudi Arabia, Tunisia and the United Arab Republic for study abroad by their nationals.

Source: UNESCO, *Study Abroad*. 1959.

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